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# CLASSICAL WEEKLY

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## COMING ATTRACTIONS

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### PROGRAM

Papers: Realism in the Latin Classroom, Miss Edna White; What Should Be the Course of Study?, Miss Juanita M. Downes, Cheltenham Township High School, Elkins Park; The New Program of the New Jersey Classical Association, Dr. Walter N. Myers, Camden High School; Cicero for the Law Student, Dr. J. J. Dillon, Mt. St. Mary's College; More Comments on the CEEB, Mr. Howard M. Wert, Moorestown Friends' School

# REVIEWS

**Science and the Classics.** By D'ARCY W. THOMPSON. viii, 264 pages, frontispiece, 11 figures. Oxford University Press, London 1940 (St. Andrews University Publications, No. XLIV) (\$1)

Sir D'Arcy Wentworth Thompson, professor of natural history at St. Andrews (but no golfer), translator of Aristotle's *Historia Animalium* and author of *A Glossary of Greek Birds*, has gathered into a small book three lectures and nine papers from such repositories as *The Legacy of Greece*, *Country Life*, *Classical Review*, *Nature*, and *The Observatory*. He quotes with approval Dr. Johnson's 'the great object of travel is to see the shores of the Mediterranean,' recounts how James Pillans, wishing to draw his version of the Mediterranean map upon the blackboard, had first to invent the blackboard, explains (after Dickson) Vergil's crucial 'rursus in obliquum verso perrumpit aratro terga' and (after Halley) his 'Anne novum tardis sidus te mensibus addas,' and reminds us that Medea's horrid brew of herbs, alum, blue vitriol and blood was really a purple dye to the making of which had gone a prodigious deal of chemistry.

Eels go down to the sea to breed and perish; and their hatchlings look like nothing much, but not like eels at all, so that the description of their biological cycle has been a modern triumph, and Aristotle's statement that they developed from γῆς ἔντερα, 'earthworms' as some would have it, has been used to damn him. Fortunately, Sicilian fishermen are well acquainted with the little eels, know what they are and have a name for them: *casentula*. A large moth of southeastern Europe, *Lasiocampa otus*, spins a rough cocoon which can and used to be unwound and reeled and woven into a kind of silk, and this was Coan silk, prized and deplored for a thousand years until true silkworms were smuggled from the most distant East.

Many years ago I found a word in the *Onomasticon* which nobody could translate, in a passage which nobody could explain. The word was ἱμαντελιγμός, which has evidently something to do with a twisted thong or strap; Liddell and Scott called it 'rope-twisting', which does not help us at all. But when I was a boy in Ireland I went to many a fair and racecourse, and saw there the three cards with their elusive Queen and the three thimbles with their all too nimble pea; and I saw also another cunning game, played with a winding strap and a wooden pin, and this was the game of trick-in-the-loop, or ἱμαντελιγμός. Now we may translate Pollux, even if he still prove a little hard to construe. . . .

. . . There is a sequel to the story; for Plutarch tells us of how one sophist calls another ἱμαντελικτής or ἱμαντελικτεύς—a 'knotty sophist', say Liddell and Scott, a setter of knotty problems, so to speak. But we easily see that Liddell and Scott were unfamiliar with the

game: that they had never been asked to 'prick the tape' or 'garter': and that what the one philosopher meant to say was that he considered the other to be a trick-in-the-loop man, bedad, and a card-sharper and a thimble-rigger, and a gipsy rascal and a low-down Irish blackguard (158-60).

So that *Science and the Classics* is not a handbook of anything, nor a sermon on the reconciliation of the humanities with that other topic, but the engaging by-products of a classicist who could not help being a famous scientist too. I would like to quote all the rest, especially his anagenesis of a dawn-child's song (to the tune of Mulberry-Bush):

τί ποιεῖς ἐν τῷ μέσῳ; ἐν τῷ μέσῳ; ἐν τῷ μέσῳ;  
τί ποιεῖς ἐν τῷ μέσῳ;  
χαίρε, χελιχελώνη.

and his brilliant paper on irrational numbers in Greek mathematics, but still better would it be for you to read his wholly charming book yourself.

J. J.

## Die antidemokratische Strömung im Athen des 5. Jahrhunderts bis zum Tod des Perikles.

By GEORG PRESTEL. 92 pages. Priebatsch, Breslau 1939 (Breslauer historische Forschungen, Heft 12) 4.80 M.

ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. Prestel's monograph is a development of Thucydides' famous dictum on Pericles. The history of Athens in the Pentekontaetia is reduced to a series of seven brief sketches of "leading personalities," sometimes acting as party leaders, sometimes as aristocratic—and therefore of course Nordic—individuals.

(1) Isagoras, with the aid of the aristocratic *betairiai* and his own personal virtue, as archon (508/7) unified the aristocrats around him. His struggle with Cleisthenes was a conflict not of ideologies but of personalities, in which Isagoras represented background, means, and education (10); his exile represents an uprising by the rabble against the Nordic element in Athens. (2) Miltiades, defender of the strong army policy against the sea-minded democrat Themistocles, by sheer force of personality undertook the abortive expedition against Paros which proved his downfall, and, temporarily, that of the antidemocratic movement. (3) Aristides represented a conscious antidemocratic platform with five planks (27-31); opposition to further democratizing, emphasis on the hoplite army, respect for the autonomy of other Greek states (as opposed to the "heedless, self-seeking power-politics" of Themistocles), overtures to Sparta, and leadership by "princely personalities" with aristocratic background and viewpoint. (4) Cimon's death was a death-blow to the antidemocratic front for,

without a leader, it was also without influence. (5) Thucydides the son of Melesias showed that oratorical gift so necessary for a would-be Führer. He opposed both Pericles' building program and his use of the allies' money, and may before his ostracism have encompassed the exile of Pericles' friend the philosopher Anaxagoras. (6) Cratinos and other comic poets, as well as Aeschylus, Ion of Chios, and Stesimbrotos of Thasos, carried on an aimless undercover fight against Pericles. The "Old Oligarch" (66-86) rejected the Periclean democracy without understanding and without constructive criticism. There is however a distinction to be drawn between the oligarchs under Pericles and the older, Nordic aristocracy. Moreover, there were Leader-personalities on both sides; the democratic Alcmaeonidae, for example, opposed the aristocratic Philaadae, so that the history of the period is bound up with the *genē*, as in Rome. To emphasize constitutional history was a foible of the nineteenth century. The correct—i.e., twentieth-century German—interpretation places the emphasis on persons, great Leaders-by-nature, "whose authoritarian leadership, based on personal worth and thereby gaining a voluntary following, is characteristic of the Nordic way of life" (91) which, as opposed to Asiatic despotism, has Sparta, not Athens, as its perfect example.

Apart from his ideological prejudices, the author exalts personalities in default of evidence; his contrasting pairs of leaders are attested by Aristotle (Ath. pol. 28), but there is no proof either of a regular two-party system or of a permanent cleavage in the state between the masses and the few. In fact, Aristeides and Themistocles actually worked together, Cimon and Pericles were imperialists of the same sort, and the oligarchs (Thuc. 8.91.3) did not scruple to back democratic seapower if it would save the city. As for the evidence of comedy, the Old Oligarch himself believed (2.18) that it was actually a weapon in the hands of the demos; this contradiction proves that a successful comic poet—or historian, for that matter—sees the humor on both sides. Prestel would do well to re-read the measured words of Croiset (Hist. de la litt. gr. 3.546-615) on the danger of attributing serious political intent to essentially dramatic utterances. The soundest portion of Prestel's study concerns the Old Oligarch, but here (as in his dating of the trial of Anaxagoras), he accepts an early dating with which many scholars cannot agree. A date 420-415, proposed, following Müller-Strübing, by the present reviewer (PAPA 69 [1938] xliii-xliv) is also favored by A. W. Gomme in an article on the Old Oligarch in the forthcoming HSCP.

These are criticisms of detail. The most annoying piece of sophistry in Prestel's work as a whole is his attempt (all the more reprehensible because it is implicitly denied) to impose upon the history of the

Pentekontaetia the preconceptions of his own ideology, and to arrogate to an essentially bourgeois contemporary movement whatever virtues an aristocracy may possess. There is room for an unbiased study of the Athenian aristocracy, but Prestel's book does not satisfy the minimum requirements.

There are 16 misprints, and the word Führer occurs 138 times in 92 pages.

PAUL LACHLAN MACKENDRICK

PHILLIPS ACADEMY, ANDOVER

**Narratio de itinere navali peregrinorum Hierosolymam tendentium et Silviā capientium, A. D. 1189.**

Edited by CHARLES WENDELL DAVID. Pages 591-678, 1 plate, 1 map. American Philosophical Society, Philadelphia 1939 (Proceedings of the American Philosophical Society, Volume 81, No. 5)

In the shadow of the great overland crusades lie hidden numerous voyages to the Holy Land undertaken by the humbler elements of the population of north-western Europe who used the cheaper and more practical sea route. Mr. David in masterly fashion has edited from a single early-thirteenth-century manuscript now in Turin the story of one of these as told by an active participant and eye-witness.

In simple, straightforward Latin, the author, probably a cleric, presents what amounts to a day-by-day account. The expedition, consisting of a group of Germans, set sail in eleven vessels from the mouth of the Weser in April, 1189. After numerous delays they reached Lisbon on July 3rd or 4th. Here they were reinforced until they numbered 37 ships and, by agreement with Sancho I of Portugal, they set sail on July 14, accompanied by a number of Portuguese vessels, to lay siege to the well fortified Muslim city of Silves on the southern coast of Portugal.

The bulk of the narrative is concerned with the storming of the city and strikingly reveals how little siege tactics had changed since ancient times. After several fruitless frontal assaults, the attackers resorted to elaborate mining operations. Using the ancient technique, they dug deep under the fortifications of the town, shoring up their tunnels with wooden props which were subsequently set afire. When the supports had been burned away sufficiently, the tunnels caved in and caused the structure above to collapse. The defenders met this threat with countermines and desperate underground battles were fought where the passageways crossed. But the inevitable shortage of water and food and the destruction of its chief fortifications forced the city to capitulate. On September 3, after a siege of six weeks and three days it was handed over to the Portuguese and, on September 20, the expedi-



tion once again proceeded on its course. Steady sailing, impeded somewhat by head winds which forced the ships to tack through the Straits of Gibraltar, brought them finally to Marseilles and at this point the account closes.

The document is of prime importance for three reasons: beside presenting by far the fullest account extant of the capture of Silves, it contains a short digression that remains the best surviving source for the conquest of Alvar in June of 1189 and, in addition, a storehouse of valuable geographic information. Mr. David has provided an adequate introduction, a straightforward text and a detailed commentary which deals especially fully with matters of chronology and geography and checks the author's statements, whenever possible, against other extant sources. One appendix gives a well documented account of the situation, fortifications, and history of Silves (it was recaptured by the Muslims but two years later) and a second points out the significance of the digression on Alvar.

LIONEL CASSON

NEW YORK UNIVERSITY

**Sancti Ambrosii liber de consolatione Valentiniani.** A Text with a Translation, Introduction and Commentary. By THOMAS A. KELLY. xxi, 324 pages. Catholic University Press, Washington 1940 (Catholic University of America Patristic Studies, Volume LVIII) \$2.

After the work of Bardenhewer, the importance of the early Fathers of the Church in classical studies has become more and more generally recognized. Study of the linguistic progress of Latin and Greek down to the time of the Middle Ages can no longer be complete without a knowledge of the writings of the Fathers. On the same score, stylistic theory cannot afford to omit such names as the Gregories, Lactantius, Basil and Jerome. In the case of St. Ambrose, however, it has been the fashion to dismiss him as of minor importance, as a man whose episcopal duties left him no time to contribute anything of literary worth to posterity.

The present work shows, as much as is possible from the evidence of a single work, that this is a misconception. It is primarily a critical edition, the best to date, of a funeral oration that St. Ambrose delivered in 392 over the young emperor Valentinian. In establishing the text only five manuscripts have been employed, four of them legitimate representatives of the best manuscript tradition as described by Karl Schenkl in the *Corpus Scriptorum Ecclesiasticorum Latinorum*. To be absolutely definitive, however, the edition should have accounted for the large number of manuscripts listed in the catalogues of the Vatican and Paris librar-

ies. To the text is prefixed an exhaustive treatment of the grammar and rhetoric of the oration, revealing that St. Ambrose made wide use of substantival forms, both nominal and adjectival, and that the tropes that he employs are in large part those beloved of the Second Sophistic. In other words, although a theoretical advocate of 'elegantia non affectata', he so truly reflects his times that the elaborate rhetoric of Libanius and Symmachus appears side by side with the ultimate in refinement of expression. The rhetorical education of St. Ambrose is apparent not only in his choice of figures, but also in the plan of the oration. Here the influence of the rhetorical theorist Menander, or of some intermediary, is at once evident. For the oration divides itself logically into the categories prescribed by Menander for that type of funeral oration that is technically termed the 'consolatio'. Close analysis reveals that it is divided into two main parts, after the manner of the Sophistic rhetorician, the first concerned with lament for the departed and the second with consolation for the bereaved. The first part further preserves the tripartite division according to the three periods of time. Now, although the plan of the oration is of only secondary interest to him, it seems that Father Kelly has here been led astray by the outline offered by Rozynski and adopted by him, in which future time is conceded no place and the first of the two main divisions suggested by Menander is extended well into the second. Rozynski also fails to give a satisfactory account of the highly controversial sections 30-32.

In the notes the words used by St. Ambrose are classified according to the period of their great usage and the various allusions to scriptural and other literature are given, all in the same scholarly manner as the whole.

TERENCE J. FITZSIMONS

BROOKLYN PREPARATORY SCHOOL

**The Athenian Archon List in the Light of Recent Discoveries.** By WILLIAM BELL DINSMOOR. xvi, 274 pages, 1 figure. Columbia University Press, New York 1939 \$4.50

Dinsmoor's latest contribution to the more intricate chronology of Greek history follows the general plan of his earlier work, *The Archons of Athens in the Hellenistic Age*, in that the major portion of the book is devoted to the archon list and the concluding pages deal with the Athenian calendar. The volume is not a mere revision of Dinsmoor's former publication, however, for if the *Notes on the Athenian Calendar* admittedly comprise for the most part a summary of recent discovery and criticism, the chapters concerned with the archons represent a detailed reworking of the evidence, old and new.

A masterly Introduction sets forth the nature and importance of the task confronting the historian in this field, the progress made to date, and the various criteria that must be sought by the investigator; such significant questions as the stoichedon style and formulaic change and arrangement receive due attention. A convincing case for employing the system of tribal rotation of officials — Ferguson's Law — to aid in solving the chronological problems is presented, against the obstinate opposition of Kolbe. Five chapters subject the third-century archons to a searching examination; a sixth is devoted to the archons of the second century. The chapter on the calendar concludes the exposition. The volume is equipped with a chronological table, which includes significant political and cultural events from 566 to 109 B.C., and closes with a bibliography of the literature since 1931, followed by complete indices.

No reader can fail to be impressed by the quantity of new material unearthed in the Athenian Agora, whose contribution to the solution of many hitherto hopelessly complicated problems serves once again to emphasize the great value of the excavations conducted by the American School. No less than 87 Agora inscriptions are cited by Dinsmoor, who points out that to the one hundred and sixty-four names of archons previously known for the third and second centuries B.C. we can add sixteen; fragments or name-lengths of eleven others are extant and only nine years now show absolute blanks. The challenge, of course, lies in the correct placement of these names, a task that is of the utmost historical importance. The existence of the secretary cycle is the scholar's chief aid, but unsuspected breaks frequently tantalize and confuse him. The difficulties inherent in the project, as fresh evidence constantly arises and compels patient revision, are exemplified by the fact that Dinsmoor could publish two large scale studies, the second as indispensable to future research as the first, within a decade.

Interest in the archons is quite recent, stimulated jointly by The Archons of Athens and by the fruitful yield of the Athenian Agora. Neglected before 1931, "the puzzle of the archons has almost become a popular pastime." Both the bibliography and the text will reveal as a striking feature of this book Dinsmoor's absolute mastery of the pertinent literature. No less praiseworthy is his ability to keep abreast of the epigraphic documents discovered in the last ten years.

The evidence is widely scattered and contains irritating gaps. As a consequence not all will agree with Dinsmoor's results, nor with his argumentation and evaluation of the clues; the serious reader will decorate the margins with questions and comments, and we may confidently expect further studies within

the next few years. Yet he will be ungrateful indeed who will quarrel with Dinsmoor's methods of exposition. Each problem is fairly stated, the evidence is presented with the most scrupulous completeness, and differing views are carefully described, before Dinsmoor discloses his own deductions. Thus, despite the complexity of the subject matter, the clear exposition which is characteristic of Dinsmoor's style makes the book comparatively easy to read. Frequent tables and charts illuminate the argument.

The book is not free from actual error, aside from interpretation and conjecture. Most serious, perhaps, is that which first appears on page 20, where Phyla (IX) instead of Phyle (VIII) is listed as deme of the secretary for 290/0 B.C. The mistake persists and Dinsmoor even suggests (46) a cycle on the basis of the false assignment.

The notes on the Athenian calendar form a useful supplement to the earlier and more exhaustive study. Dinsmoor discusses first the eight-year cycles anterior to Meton and then takes up the eighteen Metonic cycles individually. He approaches the octaeterides through his new theory of the astronomical orientation of temples, thus obtaining additional New Year dates and achieving a fuller pre-Metonic calendar than before. Of the cogency of the method I am not entirely convinced. Much of the argument depends on an adherence to an over-rigid theoretical system; it is at least highly probable that practice differed from theory in the construction of Greek calendars. The truth is, the genuine evidence is too scanty and we are tempted, in our enthusiasm to magnify and strain our meagre knowledge; pages 207-208 seem to me particularly tenuous.

I note that Dinsmoor continues to assign to Meton responsibility for the conciliar "solar" year, and that he persists in rejecting the equation in Aristotle which Meritt — rightly, in my opinion — deems so vital to the reconstruction of the first Metonic cycle. But Dinsmoor pays rather more attention to the astronomical aspects of calendar research than do his colleagues, and he probably expects continued disagreement.

Recent papers by West, Meritt and Dinsmoor himself lead to a detailed review of the puzzling year of Anaxikrates (307/6 B.C.). Here Dinsmoor offers new interpretations of *ἡμερολογεῖν* and *δεντέραι ἐμβολίμοι*. The first he thinks, implies a series of (intercalary) days; the second he refers to an intercalary month. 'In *IG*<sup>2</sup> II 458 we are probably to translate "on the second (intercalary) twenty-eighth of Gamelion counting day by day," meaning, not that this was an inserted Gamelion 28 *bis*, but the 28th of the second set of days assigned to Gamelion.' This proposal makes *ἡμερολογεῖν* superfluous and the gender of

*δευτέρα* remains unexplained. Dinsmoor's reconstruction of the year contains two intercalary months (Gamelion and Anthesterion) but omits Mounichion; as West pointed out, this arrangement ignores Plutarch's report that Mounichion, in honor of Demetrios Poliorketes, was called Demettrion (and so was not omitted in this year.) The assumption of a scribal error, plus the unattested irregularities, does not add credibility to the table on page 221.

The final revision of the proofs was probably not so thorough as Dinsmoor himself would have preferred. Numerous slips have escaped correction, the composition is not always above reproach, and the references (particularly in the chapters on the archons) are often inaccurate. On page 6, note 64, both authorship and title are incorrectly given. The dubious spelling *Eretreia* occurs several times. I understand, however, that the final proofs were read under the most trying conditions in the Europe of September, 1939; a little carelessness that is not typical of the author can therefore be overlooked.

To do justice to such a book as this is impossible in a short review. Criticism of a few details must not overshadow the value of Dinsmoor's contribution. The volume teems with learning and ingenuity, its notes abound in information and corrections of current errors. The Archons of Athens marked an era in chronological studies; in *The Archon List* it has found a fitting shelf-mate.

MALCOLM F. MCGREGOR

UNIVERSITY OF CINCINNATI

**Latin Poetry.** By WILBERT LESTER CARR and HARRY E. WEDECK. ix, 414 pages, 12 plates. Heath, Boston 1940 \$2.

In the opening words of their preface, the authors set forth their purpose: "This book is designed to meet the needs of students who will read Latin poetry instead of Latin prose following two years of Latin in high school or one year in college." It seems to the reviewer that this objective has been attained with conspicuous success. The selections have been chosen and annotated with consideration for the needs of both students and teachers. There is abundant scope for as thorough a course in Vergil as could be desired for students at this level. If, as is the case in my own institution, the first college course of three units be devoted to Ovid, and the second to Vergil, there is ample material for both, with latitude for some variation from year to year. The book contains nine complete sections from the *Metamorphoses* (709 lines), entirely from the better-known stories. This is sufficient for one three-unit course, in view of the rate at which freshmen students are likely to be able to read.

The helps offered to students are well planned. I refer particularly to the notes, which, while not doing the student's work for him, do not withhold needed explanation of proper names, mythological, historical, and geographic. There is also an appendix on Latin grammar (302-46), with a recapitulation of all the declensions and of the conjugations, regular and irregular, together with about fifteen pages dealing succinctly with syntax. There is a complete general vocabulary (349-414) in addition to marginal vocabularies placed on each page with the text. An additional feature, which I have not seen elsewhere, is a section called "Work Units" (249-86), providing twenty exercises on various passages with questions involving a test of the student's knowledge of vocabulary, literary allusions, mythological and geographical names, and similar matters. These work units will prove an excellent device, and few teachers will be unable to make occasional use of them as tests.

The Appendix (289-391), planned particularly to serve students of Vergil, affords some five pages specifically on Vergil and the *Aeneid*, followed by "A Brief Survey of Latin Poetry" (294-6), then a page listing the more common figures of speech (296-7) and several pages dealing with Latin versification (297-301), including a practical treatment of the dactylic hexameter, and even a couple of pages on "Lyric Meters." The biographical data on Ovid and the other poets represented in the Latin text are found in sufficient compass in the Appendix. Altogether, so far as I can anticipate without actual classroom use of the book, there is nothing needful or desirable to a student reading Ovid or Vergil in a freshman college class, which may not be found in attractive format in this volume.

DOROTHEA CLINTON WOODWORTH

UNIVERSITY OF CALIFORNIA, LOS ANGELES

### **Papyri Societatis Archaeologicae Atheniensis**

(Πάπυροι τῆς ἐν Ἀθήναις ἀρχαιολογικῆς Ἑταιρείας). I. By GEORGIOS A. PETROPOULOS. xxvi, 470 pages, 24 plates. Γραφεῖον δημοσιευμάτων Ἀκαδημίας Ἀθηνῶν, Athens 1939 (Πραγματεῖαι τῆς Ἀκαδημίας Ἀθηνῶν, 10)

The seventy texts edited in this volume by the holder of the chair for Legal History at the University of Athens make up the bulk of a collection of papyri owned by the Archaeological Society in Athens. Although Professor Petropoulos was not so lucky as to find among his documents one of decisive importance, his set of papyri amounts to a valuable enrichment of our source materials, providing new evidence on many questions and sometimes shedding new light on controversial subjects. It contains a large number of legal



and administrative instruments (contracts, petitions, reports), some Zenon papyri, and a few accounts and private letters. The texts vary as to their provenience, though most of them are from the Fayûm, and cover a period ranging from the third century B.C. to the fifth or sixth century A.D.

The editor, well known to papyrologists by his earlier studies on Egyptian and Greco-Egyptian marriage law, has lived up to the standards which exist for a modern edition of papyri. He has done a very satisfactory job in deciphering; in this he enjoyed some help by Friedrich Zucker and Arthur Hunt. Each piece is accompanied by extensive comment which refers to its outward appearance as well as to the contents. The student of palaeography will profit from the remarks on the writing and from the numerous and well photographed plates. While the similarity of modern Greek to the language of the papyri made translations needless, detailed reports on the contents have been given whenever the state of preservation made this possible; in other cases the author deserves praise for his skill in elucidating even some of the poorest fragments. Several specified indices, including those of symbols and abbreviations, and a general word list conclude the volume.

The comments deal with general questions as well as details. In many cases Professor Petropoulos' introductions, and sometimes even his remarks on individual passages, have grown into veritable treatises on the institutions involved, frequently going far beyond the questions that immediately arise from the texts, and without relation to the latter. To mention just a few of them, the discussions of the ἀγώγιμος-provision and the whole issue of personal execution against the debtor (89-94), of the *katagraphe* (174-177), or of the land cataster (282-292) may be cited. While this is no place to argue on details, this reviewer feels that some objection against such a form of commenting on new sources should be made. No reflection on the intrinsic value of those articles is indeed intended, and it is only fair to give full recognition to the thorough familiarity with sources and literature and the clarity of demonstration and expression which are displayed by the author. However, the advisability of this sort of discussion in an edition of new documents appears questionable, all the more so because the author usually does not present new solutions suggested by his new sources but contents himself with giving a critical account of the problem as it shows itself in the light of known sources and literature. A publication of new papyri is no textbook, however, and the author's method may imply the danger of obscuring what is actually new in the document on which he is commenting, and so frustrating the chief purpose of the comment. This remains true even if due consideration is given to the fact that he may have aimed at providing some sub-

stitute for a Greek textbook on papyrology that so far has not been written.

But if some critical remark is suggested, it should not be understood as a reflection on the general value of Professor Petropoulos' work. Beautifully produced, his book should be accepted as a welcome contribution, a worthy continuation of the tradition which has been set by the great master of the Athenian school, Demetrios Pappoulas.

HANS JULIUS WOLFF

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**Marcus Brutus.** By MAX RADIN. viii, 238 pages. Oxford University Press, New York 1939 \$2.75

The recent renewed interest in the complex personality of Marcus Brutus is to be accounted for, in part, by the present transitional state of our own society with its attendant abnormal psychological manifestations. For Brutus was a typical product of a social order in rapid flux, a period which, moving toward the increased "depoliticization" of society, engendered profound inner conflicts. Unfortunately, as this reviewer pointed out on another occasion<sup>1</sup>, it has been the fate of Brutus to be appraised by posterity as an historical abstraction, to be subjected to moral judgments in the light of his rôle in the assassination of Julius Caesar. Thus, the antagonistic ideologies of mediaeval authoritarianism and bourgeois individualism formulated the two most extravagant verdicts on Brutus. While Dante, the spokesman of mediaeval Christianity, relegated him to the lowest circle of the Inferno, next to Judas Iscariot, the French Revolution, in its pre-Thermidorean phase, systematically glorified him as a symbol of the resistance of liberty to despotism. Even scholarly analyses of the career and character of Brutus have gravitated toward one or the other of these poles, motivated by contemporary ideological sympathies. Hence, it is refreshing to approach a book which claims "the merit of having attempted to present a living person and not a symbol."

In this popular biography of Marcus Brutus, written in a swift, straightforward style, and unencumbered with footnotes, bibliography or index, Prof. Radin has essayed a psychological study of "an incurably cleft soul." The internal cleavage that rent him when he entered the arena of political struggle "was caused not primarily by contradictions that were developed within himself, but by something forced on him from without. An ideal was set before him by a stronger personality than his own." The hold which the abstract principles of his eccentric, rigidly Stoic uncle, Marcus Cato, had over him "led to a career which was essentially repugnant to him." "His brief life was absorbed into a political activity for which he showed marked

<sup>1</sup> CW 32.63



capacity, but which his heart rejected." "It was the Epicurean Atticus and not the Stoic Cato who should have directed his life." He preferred "a life spent in pleasant places surrounded by men who played with ideas, who experimented in style, who gathered recondite learning . . ." Thus, he "sacrificed the deepest inclinations of his heart to maintain an ideal which only his reason accepted . . ."

In this profound insight into the dichotomy of Brutus' personality lies the real originality of Prof. Radin's study. Formulated in other terms, the ambivalence of Brutus' psychological makeup is revealed in the conflict between the passive and active elements in his character. The passive aspect manifests itself in the domination exercised over him by more vigorous personalities, such as Servilia, Cato, Cassius, and Porcia; in his preference for a life devoted to contemplation and study; in his lack of initiative and his indecision in important crises. The active, political principle in his nature was the prize for which Cato (both in his lifetime and posthumously through Porcia) and Caesar contended. That he was not an integrated personality, with firm, deep-rooted convictions, is clear from some obvious contradictions in his career and personality. Born into a family which militantly supported the cause of the popular party, he became the leader of the effete senatorial oligarchy between the Ides of March and the Battle of Philippi. Though his father, a partisan of Sertorius, had been treacherously executed by Pompey, he declared his support for Pompey as soon as Caesar crossed the Rubicon. When he expediently transferred his allegiance to Caesar after Pharsalus in order to protect his financial investments, hoping against hope that Caesar would become a sort of Roman Pericles, he was still imbued with the abstract principles of "liberty" and "justice" which Cato had hammered into his mind. Although the non-political element in his personality was dominant, he assumed the leadership of the party which hoped, by an individual act of terrorism, to prevent the inevitable victory of the non-political classes in Rome and Italy over the landed and financial aristocracy. If, however, one casts about for some unifying principle in his career, one will find it in his activities as a large-scale money-lender to communities and vassal kings of the Roman Empire. We can trace his operations in this sphere from the moment of his entry into public life, at the age of twenty-four, to the year before his death.

The historic Brutus does not, however, emerge with definitive clarity from Prof. Radin's biography, for he is, unfortunately, viewed in isolation from the larger social and economic framework of Roman society from the Gracchi to Augustus. Without a clarification of the true nature of the opposing political forces, of the contradictions in the social and economic structure of the

age, Brutus still remains, by and large, a pathetic mystery. Much would have been gained, also, from a study of the philosophic and ethical movements of the time, of propaganda techniques, and of such political slogans as "justice," "liberty," and "the constitution." Finally, the best corrective to the idealizing tendency in the treatment of Brutus would be a careful study of Brutus as a symbol in historical and imaginative literature and in political movements from his death to the present time.

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**Die Syntax der Tempora und Modi der ältesten lateinischen Inschriften (bis zum Tode Caesars).** By HANS K. SIEGERT. x, 72 pages Triltsch, Würzburg 1939

The use of moods and tenses, although it has been studied in almost every important Latin author, has singularly been neglected as far as the inscriptions are concerned. Now Dr. Siegert presents in his conveniently arranged dissertation all facts about moods and tenses that are to be drawn from the first volume of the *Corpus Inscriptionum Latinarum* (second edition). Various samples taken at random have convinced me that the material has been given practically complete.<sup>1</sup> Besides the author has not contented himself with a mere catalogue, but in every instance he defends and explains his views. To readers who are not used to Roman legal terminology the explanation of such abbreviations as *ex. b. l. n. r.* or *s. d. m.* would be welcome. An index of instances cited would have, as always, considerably added to the usefulness of the book. We may hope that the author will not end his activities with this first volume of the C. I. L.

J. W. FUCHS

THE HAGUE

**Euripides. Medea.** Translated by H. C. TREVELYAN. 57 pages. University Press, Cambridge 1939 \$0.75

Trevelyan's aim in translation is to reproduce not only the words but also the rhythms and the phrasing of Greek tragedy. This laudable effort to translate Form as well as Content is attended with varying success. Generally the anapaests triumphantly resist recreation in English. The lyric metres survive transplanting rather better than one would expect. "Cease then

<sup>1</sup> On page 11 should be added: Tit. Mumm. 626: quod in bello voverat, hanc aedem . . . dedicat. In the list of books used one does not find: H. C. Elmer, *Studies in Latin Moods and Tenses*, New York 1898.

to invoke him" (154) is a good Reizianum, and "With self-scathing hand her own children's blood" (1254) makes a fine pair of dochmiacs. Dactylo-epitrites seem

to be more difficult, but the following strophe (410-420) is remarkably true to that metre:

Back now to their source will the sacred streams  
be mounting;  
Changed is Nature's order, her laws are reversed.  
Men it is now who are false, men now who break  
Oaths that are sworn in the Gods' name.  
So shall our estate be ennobled with fame and  
praised in story;  
So to woman's race shall honour due be paid.  
Scandal and slanderous tongues henceforth shall  
cease to assail us.

The great advantage of such translations is that they make it possible to convey to those who have no Greek a just notion of the metrical variety and the strict responsion of choral lyric. There are, however, serious disadvantages. The translator is so constricted in his choice of words that he often becomes colourless or obscure. Sometimes the method breaks down entirely, and Trevelyan is forced to render into "free verse" the famous Ode to Athens (824-865). Experience in teaching his Ajax indicates that his choral odes are metrically effective only for those who know both Greek and metrics; to the Greekless reader who has no metrician handy they seem merely "irregular."

Trevelyan, like all translators, finds the dialogue the easiest to render. His system of line-for-line translation often yields rather flat phraseology, but it is always terse and clear. This gives it one enormous advantage over the lush 'Nachdichtung' of the Murray school. Trevelyan is fortunately at his best in the *great* scenes of the Medea, notably in the debate between Jason and Medea (446-626) and in Medea's soliloquy (1021-1080). His blank verse contains an extraordinary number of licences, all of which, I suppose, can be singly paralleled in Shakspeare or in Milton, but their frequency in this translation might give the false idea that the trimeters of the Medea are equally free.

Limitations of space forbid dwelling on minor defects, such as capricious orthography, inadequate or ungrammatical stage-directions, and the bad misfire of some lines (e.g. 1393). Such blemishes are few, and Trevelyan's version is generally accurate and readable. Unlike most translations (and contrary to its author's expressed intentions) it is more interesting to the Hellenist than to the average reader. As a text from which to teach a single Greek play in translation it can be highly recommended.

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#### ABSTRACTS OF ARTICLES

##### ANCIENT AUTHORS

**Aeschylus.** HAROLD W. MILLER. *On τί τῶνδ' in Aeschylus.* This collocation, found eight times in Aeschylus and always with the τῶνδε elided, does not occur in Sophocles, Euripides, or Aristophanes. PhQ 19 (1940) 147 (Spaeth)

**Carmen Arvale.** For the meaning of *lue, rue, pleores, Semunis*, see under RELIGION: BICKEL

**Cato.** R. E. SMITH. *Cato Censorius.* A study of the personality of Cato the Elder. The author, after discussing the nature of political biography in the ancient world, subjects Plutarch's biography of Cato to a critical examination and concludes that Plutarch's account is an "inanimate" biography, little better than a caricature, because Plutarch, adopting the traditional character of Cato as the enemy of progress and the foil to the philhellenic Scipio, has Cato move about exhibiting certain moral qualities. The author claims that a fresh examination of the evidence, especially of Cato's own works, proves that less than justice has been done to him; far from being merely a narrow and vindictive reactionary, Cato held political views which sprang from a true concern for the well being of the body politic. G&R 9 (1940) 150-65 (Vlachos)

**Cicero.** RUDOLF SYDOW. *Kritische Beiträge zu Ciceros Sestiana.* Critical notes on Pro Sest. 7 (p. 164 Klotz), 12 (168), 14 (169), 16 (171), 23 (174), 37 (183), 69 (203). RhM 89 (1940) 74-8 (Heller)

**Dionysius Halicarnassensis.** L. RADERMACHER. *Phidias in einem übersehenen Zitat aus Dionys περὶ μνησέως?*

The Phidias mentioned by Dionysius, according to a scholium cited by Spengel (p. 166) on Arist. Rhct. 1371 b 6, is hardly the great Athenian, but may be identical with an artist of the second century B.C. Hence the reference to him is an addition by the scholiast, and the fragment otherwise, with one slight correction, may be genuine.

RhM 89 (1940) 78-80

(Heller)

**Epicurus.** HANS HERTER. *De physiologia Epicurea.* Exegetical note on a passage in a papyrus from Herculaneum edited by W. Schmid (Ethica Epicurea, Leipzig, 1939).

RhM 89 (1940) 80

(Heller)

**Galen.** ERNST WENKEBACH. *Galenos von Pergamon: Allgemeine Ertüchtigung durch Ballspiel. Eine sporthygienische Schrift aus dem zweiten Jahrhundert n. Chr. Griechisch und deutsch.* Edition and translation into German of Galen's book, *Περὶ τοῦ διὰ τῆς σμικρᾶς σφαίρας γυμνασίου*, together with a commentary and a restatement of the reasons in favor of the genuineness of the treatise.

AGM 31 (1938) 254-97

(Edelstein)

**Gorgias.** See below, **Heraclitus.**

**Heraclitus.** KARL DEICHGRÄBER. *Similia dissimilia.* (Presented to H. Schöne on his 70th birthday) 1. Improved text and apparatus of Heraclitus fr. B 30, 31, and interpretation showing that in Heraclitus the three citations followed each other without interruption. 2. Notes, mostly critical, on Gorgias' Defense of Palamedes. 3. Exegetical notes on the first proemium of Lucretius: the composition of 44-49, 67-79, and how Lucretius, an Epicurean, could pray to Venus. RhM 89 (1940) 43-62 (Heller)

**Livy.** FRITZ, WALTER. *Zu Livius*. Textual emendations based upon readings in codex Bambergensis. PhW 60 (1940) 349-51 (Plumpe)

**Plato.** KATHLEEN FREEMAN. *Plato: The Use of Inspiration*. Show that Plato's attitude towards poetry is understandable if one accepts Plato's concept of the ideal man. Grant that the ideal man is he in whom the intellect is supreme and the intellectual method the only means of apprehending the truth, and Plato's adverse verdict on the validity of the poet's inspiration is the logical derivation from his premises. Plato's assumption that intellect and the poetic faculty are in complete opposition is due to Plato's inability to admit any other method for arriving at the truth but the scientific method. And lastly, Plato's evident irritation against the man of inspiration springs from an inner conflict, the quarrel between the poet and the philosopher within himself. G&R 9 (1940) 137-49 (Vlachos)

**Soranus.** F. ERNST KIND. *Zu Soranus Repositions-technik des vorgefallenen Fusses*. The following corrections of the text of Soranus are proposed: p. 139, 3. Ilberg, *περὶ τὸ ἰσχίον* instead of <τοῦ> *περιναίον*; p. 139, 4. Ilberg, *αὐτὸ* instead of *αὐτὸν*. AGM 32 (1939) 333-6 (Edelstein)

**Statius.** J. B. POYNTON. *Two Notes on the Thebaid of Statius*. A defense of the older and now rejected interpretation of Thebaid 11.239-50 and a proposal that *cadentes* be read for the corrupt *pudentis* of 1.684. CR 54 (1940) 13 (Jones)

**Tacitus.** HELLMUT ROSENFELD. *Die Dioskuren als λευκὸ πῶλον und die alces = Elchreiter der Vendalen*. *Alcis* in Tac. Germ. 43 is (a miswriting for) nom. plur., meaning 'elks, stags', animals frequently associated in Germanic religion and folk-belief with spirits of light and fertility. Just as Euripides referred to the Dioscuri as 'the two white colts', so the Vandals called these Indo-Germanic cavaliers by the name of an animal which was first their outward embodiment, later, when anthropomorphism took place, their steed. (See below, Religion, Bickel and Naumann.) RhM 89 (1940) 1-6 (Heller)

PHILOSOPHY. RELIGION. SCIENCE

BAUMANN, E. D. *Die Krankheit der Jungfrauen*. The pseudo-Hippocratic treatise, *Diseases of Virgins*, is interpreted as a rational explanation of a psychic epidemic ascribed by the people to divine influence. Janus 43 (1939) 189-94 (Edelstein)

— *Die Katalepsie der Antiken*. Collection of passages concerning the name of *κατάληψις* and the character of the disease with special emphasis on the teaching of Soranus (Caelius Aurelianus). Janus 42 (1938) 7-24 (Edelstein)

BICKEL, ERNST. *Nordische Stammgut in der römischen Religion*. Welcomes Rosenfeld's suggestion with a few additional notes on the passage (see above, Ancient Authors, Tacitus); then reviews certain matters of Roman religion in which we should see, not Greek influence upon the Italic peoples after their arrival in Italy, but concepts which they brought with them from the north. A cult of the twin gods existed at Rome before the founding of the temple of Castor. The fire of Vesta was originally laid in the chilly north; Terra Mater was older than Cybele at Rome, and Tacitus (Germ. 40) observed a Germanic parallel to her cow-cart. Certain words in the Carmen Arvale (*lue, rue, pleores, Semunis*) should be interpreted against an Italic

background: Norden's Greek parallels are misleading. The Saturnian verse of this hymn likewise should not be regarded as Greek. Altheim's doubts of Jupiter's Italic origin are unfounded: rather, this god conforms to the Nordic and Indo-Germanic concept of the great sky-god, whereas Zeus, under the influence of certain Mediterranean cultures, was a god of mountains and storms. Finally, the essentially Roman reverence for numina is in strong contrast to the anthropomorphic tendencies of Greek religion. RhM 89 (1940) 12-43 (Heller)

DILLER, HANS. *Die Lehre vom Blutkreislauf, eine verschollene Entdeckung der Hippokratiker?* Rejection of the claim, revived during the past few years, that the circulation of blood was known to the Hippocratic writers. AGM 31 (1938) 201-18 (Edelstein)

ERHARD, HUBERT. *Hippon als Biologe*. Short outline of Hippon's biological theories which are characterized as unoriginal and mostly dependent on Thales and Pythagoras. AGM 32 (1939) 325-8 (Edelstein)

ESSER, A. ALBERT M. *Antike Gasvergiftungen*. Discussion of a few passages from Roman literature in which poisoning through gas is mentioned. AGM 32 (1939) 21-6 (Edelstein)

GERLACH, WOLFGANG. *Das Problem des "weiblichen Samens" in der antiken und mittelalterlichen Medizin*. Short survey, especially of the Aristotelian and Galenic theories of female semen, and a clarification of the influence of these ideas on later centuries. AGM 30 (1937-38) 177-93 (Edelstein)

HÄHNEL, RUTH. *Der künstliche Abortus im Altertum*. Discussion of the medical theories as well as of the philosophical and juridical doctrines concerning the subject, followed by an extensive bibliography. AGM 29 (1937) 224-55 (Edelstein)

MOÏSSIDÈS, M. *Le fénugrec autrefois et aujourd'hui*. The different names used in classical antiquity for fenugreek are collected and the qualities of the plant described. Janus 43 (1939) 123-30 (Edelstein)

NAUMANN, H. *Tiergestaltige Götter in Germanien?* In support of Rosenfeld's thesis (see above, Ancient Authors, Tacitus), discusses other evidence, scanty enough in case of great gods, more abundant in case of daemons, for theriomorphism in early Germanic religion. RhM 89 (1940) 6-11 (Heller)

ORIENT, JULIUS. *Römische chirurgische Instrumente aus dem Randgebiet Pannoniens*. Enumeration of Roman instruments found in Hungary. AGM 32 (1939) 136 (Edelstein)

ROBERTSON, D. S. *The Flight of Phrixus*. All moderns (with the exception of Wilamowitz) represent the ram who carried Phrixus as flying. The ancient evidence, however, is conclusive that in the original story it swam. It is so represented in all known art before the Hellenistic period and by all writers with the exception in Latin of St. Augustine and in Greek of Nonnus and a few prose-writers, only two of whom are earlier than the Christian era. CR 54 (1940) 1-8 (Jones)

STICKER, GEORG. *Pharmakologie und Toxikologie bei den Hellenen bis zur Schule des Hippokrates auf Kos*. Evaluation of stones and plants used by the Greeks, especially before the fifth century. AGM 31 (1938) 1-39 (Edelstein)



## RECENT PUBLICATIONS

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CARY, M., and T. J. HAARHOFF. *Life and Thought in the Greek and Roman World.* xi, 348 pages, 12 plates, 4 maps. Methuen, London (1940) 8s. 6d.

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